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"WHERE GOD WORKS WHO CAN HINDER?"

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## CHARITY.

In consequence of our bold testimony and the much plainness and simplicity which we use in describing the apostacy of the church, we are often accused of not having charity for all people who profess to worship God according to the various systems of religion that are now extant.

Therefore I think it necessary to insert a few remarks upon this subject, and set forth in plain terms some of the apostles' ideas of true charity. Some have supposed that it is impossible for us to be actuated by true charity, when we are so particular in describing the awful condition of apostacy, that so many of the human family are in; and also when we contend that there cannot be but one right way to serve God, or in other words but one plan of salvation. Some say they have charity for all. Very good; but does true charity lead any person to believe that the doctrines of all societies are right, or that there is more than one true plan of salvation. The apostle Paul has given the following description of charity. "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself; is not puffed up, doth not ha-

have itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."—1 Cor. xiii chapter. From the above we learn that charity rejoiceth not in false doctrines, but rejoiceth in the true doctrine of Christ—"Charity rejoiceth not in iniquity," &c. We will now examine this subject and see whether or not the scriptures teach more than one true gospel. Paul says, "Though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed." Gal. 1. 8. Here we see that the apostle has denounced a curse upon any individual who should be so presumptuous as to preach any other gospel than the gospel of Christ. Certainly no other gospel than the one the apostles preached, and the ancient saints obeyed, is the power of God unto salvation; and the curse of God inevitably will follow any person who deviates from it in his teaching. Christ said, "Verily, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way the same is a thief and a robber."—John x. 1. Now it is plain that there is but one entrance into the kingdom of God: all other pretended entrances are the works of men who try to climb up some other way. How many doctrines did Christ acknowledge to be true? I answer, only one, and that was the one that the apostles preached; and pronounced a curse upon all who should preach a different one. But says one, those Christian societies that call themselves orthodox, only differ in nonessential points. I reply the scripture says nothing about nonessential points of the doctrine of Christ. The gospel is a perfect law of liberty, because a perfect being devised it; and if it is changed in the least, it is rendered imperfect. For this reason I conclude that it is the very height of folly, to believe there can be more than one true order of the gospel. And a man must be obedient to every principle of it, or it cannot be said in truth that he is obedient to the gospel of Christ. But to proceed.

Charity in the full sense of the word is the love of God shed abroad in the hearts of the people of God; love towards your neighbours; assistance and friendship in the time of distress and danger. For instance we see a person in danger, and he ignorant of it, it would not be charity in us to flatter him in his dangerous condition, and thus expose him to more danger, or in other words, if any person is deceived, and is in a dangerous condition, and we know his condition to be an awful one; it is charity in us, not only that, but it is our duty to warn him of his danger and entreat him to forsake the evil way, instead of acknowledging his delusion to be good, and thus flatter him in wickedness.

Now let us examine the charity that Christ had for the Jews. At the time he made his appearance among them, they were divided into sects and parties, and had broken the covenant the Lord had made with their fathers while in the wilderness. Notwithstanding,

the Mosaic law was given by divine direction, and the children of Israel blessed when they performed all the ordinances of that law, yet the Jews had made it void through the tradition of their elders, and imbibed erroneous opinions, grieved the spirit of God, appetized, and were fit subjects to reject the Messiah. Christ said to the Pharisees and Sadducees, &c., "But woe unto you Scribes and Pharisees hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in: for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (See Math. xxiii chapter.) The Scribes, Pharisees and Sadducees at this time professed to be Moses' disciples and to worship God according to the law. Christ commanded his apostles saying "go ye into all the world, and preach the gospel to every creature, and he that believeth, and is baptized shall be saved and he that believeth not shall be damned." From the above we learn that with all the religions that the human family professed, that they all had to come to the standard of Christ, and comply with the requisitions of the gospel, or be damned; none were exempt from this command. Furthermore, Christ said to the Pharisees, "you are of your father the devil and his works ye will do: for he was a liar from the beginning." Paul said, "O thou child of the devil," &c. No person who believes the bible doubts but what Christ and the apostles were actuated by true charity when they described the wickedness of the above mentioned people, notwithstanding the boldness of their testimony, and plainness of their assertions.

Now if Christ and the apostles had had the same kind of charity that the people want us to have, they would have said to the Pharisees, Sadducees, Scribes, Alexandrians, Syrenians, &c., go on, you are doing well; this difference of opinion is only of minor consequence. And if they had thus flattered them, what would have been the consequence? Would it not have involved them deeper in sin and iniquity, and caused them to drink a greater draft of the intoxicating spirit of delusion, and encouraged them in their works of darkness? Let the reader answer this question for himself. It certainly was pure charity that inspired Christ and his apostles to reprove the world for their sins, and corruptions; and why should it be considered an uncharitable act in the Latter-Day Saints to do the same, providing the world are in similar circumstances. Indeed, the Jews were in a state of apostacy when Christ came, and they were all commanded to bow to his sceptre, and obey his gospel and no other way, plan, gospel, or system of religion would save them from the consequences of their sins.

Now if the Christian world in general are in a state of apostacy, which by the by we have already proved, as will be seen in the first number of this work, and we have a knowledge of it, or in other



words is knowledge of the predictions of the prophets and apostles, on this subject: if we have charity for them, we will warn them of these things: "Knowing the terror of the Lord," says the apostle, "we persuade men." Therefore, knowing the apostacy of many who profess Christianity and the awful consequences except they repent, and that Christ will come in the clouds of heaven, and with a flame of fire to take vengeance on them who know not God, and obey not the gospel of Christ; charity prompts us to lift up our voices, and proclaim repentance, and the necessity of obedience to the commands of God. Again, the apostle says as we have before quoted: "Though I have the gift of prophecy and understand all mysteries, and have not charity I am nothing." No one who believes the bible doubts but what Christ and the apostles were influenced by a philanthropic spirit, or charity, when they prophesied to the Jews their destruction. But we would naturally infer from the above quotation, that it is possible for a man to have the spirit of prophecy, or a knowledge of future events, and yet be in a degree destitute of charity. With the spirit of prophecy, or knowledge that Christ had of the destruction that was coming upon the Jews, if he had remained in silence, would he have showed that he had charity for them. Certainly not. The circumstance of Jonah disobeying the command of God and taking a passage on board the ship for Tarsish, instead of going to Nineveh, is a remarkable instance of this kind. The Lord by the spirit of prophecy discovered to Jonah the great wickedness of the inhabitants of that city and the awful destruction that he had resolved to bring upon them, if they would not repent. Now Jonah having a knowledge of these things, also the pride and haughtiness of the Ninevites, concluded that if he testified these things to them it would cross them in their feelings and the finger of scorn would be pointed at him and he would have to suffer much in order to accomplish this work. Therefore he determined in his own mind (no doubt) not to go to Nineveh, but let them dwell in ignorance, and the destruction overtake them unawares. Thus we see that with all the knowledge he had of the destruction that would have come upon Nineveh had it not been for repentance, he was destitute of charity and turned from the path of duty.

Now if we have a knowledge of the second coming of Christ, and the terrible destructions that will come upon the wicked at the time, or those who are not prepared to meet him, shall we hold our peace, and make no exertion to reclaim them, that they may meet the Lord with joy, and not with grief? Furthermore, it would be an act of injustice to destroy a people, without first giving them a fair warning of it. The prophets, Christ, and the apostles, have predicted the following concerning the destructions of the last days, at, or previous to the coming of Christ, "Out of Zion the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, (that he



may judge his people.") Pa. L. 2-4. Christ speaking of his second coming said: "But of that day and hour knoweth no man, neither the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Math. xxiv. 36-39. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety, then sudden destruction cometh upon them, \* \* and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. v. 1-5. Now from the above predictions we learn that the Lord has decreed a destruction upon the human family, and that the Lord Jesus is coming, and will overtake them as a thief in the night. And shall we remain in silence? no! we will testify these things, that the honest in heart may arouse from their slumbers, and prepare themselves to meet the awful day. If we have a knowledge of these things, and make no exertion to rescue others from the impending destruction, we will incur the displeasure of the Lord like Jonah. Charity inspires us to proclaim the truth, regardless of private feelings or men's opinions, that the Lord's people may be called out of Babylon, or from the midst of confusion, that they partake not of her sins, and receive not of her plagues, for her sins and iniquities have reached to heaven, and her judgments slumber not, (see Rev. xviii. 4, 5.) "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men I should not be servant of Christ."—Gal. i. 10.

#### SPIRITUALIZING THE SCRIPTURES.

As we intend in this and the following numbers of this work to enter into a scriptural investigation of the gospel of Christ, and the work of God in the last days, it is necessary to establish some definite rule for interpretation.

The idea of spiritualizing the writings of the prophets and apostles, and considering them the same in amount as allegories, or so highly figurative that none but the learned can understand them, is certainly repugnant to the word of God; and has involved communities in darkness, and led thousands of precious souls who had but a common education astray, and caused them to say, "great is the mystery of the scriptures and who can understand them except the learned." They peruse the scriptures, but in vain, for tradition and popular

opinions have established the above mentioned system of interpretation, and they never dreamed that the contents of the bible were to be as literally understood, as those of any other book.

Some mistify the whole of the sacred volume, others such part as does not suit their particular tenets. Indeed, I must confess that this system above mentioned, which has been carried into effect, and practised for the last several hundred years, has been the most effectual scheme for the propagation of the modern systems of religion; that has ever been invented. For who would have ever thought that the church of Christ in this age of the world was to be organized different from what it was in the days of the apostles, had it not been for the spiritualizing system? Who would have dreamed this when the scriptures are so plain on this subject if all had believed them as they read? This evil practice which the clergy are guilty of has thrown a mist of darkness over the plain and simple truths that are in the bible: and they have also used it as a cloak for their iniquities. It also has given the wild and enthusiastic too much latitude for their enthusiasms: it has caused splits in societies, and has been the means of many controversies. Again, there are thousands of individuals to this day who believe they cannot understand the scriptures when they read them, because they do not believe they mean what they say. Therefore, books of commentaries have been written interpreting the scriptures, and indeed bending them to suit their different religious tenets instead of arranging their tenets to agree with the scriptures. I do not pretend to say that parables are to be considered any thing else but parables; but the explanations that Christ gave of his parables are to be taken literally. Neither do I pretend to say but what there are figurative expressions in the bible, as well as in any other book. We often express our views by figurative expressions, and we often illustrate subjects by comparisons; but who ever thought of mistifying our literal relation of facts. When we read other works we do not think that the author said one thing and meant another, and why should we have such a conjecture with regard to the scriptures. I leave the reader to answer this question for himself. Again it is a very singular thing and a very unreasonable one too, that God should make known his will, and cause it to be written to the human family and command all to obey it, and at the same time in so mysterious a way that none but the learned can understand it. Christ chose illiterate men for his apostles, and Paul says, "not many wise men were called but God had chosen the weak things of this world to confound the wisdom of the wise:" and it is a strange thing that they have preached the law of God, and written the same for the benefit of future generations, and that none but the wise of this world can comprehend it. Furthermore, admitting the scriptures are to be spiritualized, it is unreasonable to suppose that uninspired men are capable to interpret them, and give the true meaning; for it most certainly will require the same spirit of inspiration to interpret, that dictated the writer to write them.

Peter says, "we have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of scripture is of any private interpretation."—2 Peter i. 19, 20. A light in a dark place is an excellent thing to enable any person to guide his foot steps in the right path:—so are the scriptures a sure guide in the path of holiness when we read and apply them according to Peter's rule of interpretation: "no prophecy of the scripture is of any private interpretation." We shall now examine the literal fulfilment of prophecy that is already fulfilled, that the reader may see the propriety, and necessity of adopting the above rule for the application and interpretation of prophecy yet future. We will commence with the Lord's prophecy to Noah.

In the days of Noah the inhabitants of the earth were very wicked, and the Lord in his just wrath resolved to destroy them, if they would not repent and forsake their evil ways. Therefore, He prophesied to Noah that He would bring a flood of waters upon the earth and destroy all flesh: He also commanded Noah to build an ark for the saving of himself and family. Now if Noah had considered this any thing else than a literal relation of facts, and considered it the figure of some spiritual event, and the ark a spiritual one, he most certainly would have perished with the Antediluvians. He had no knowledge of the modern spiritualizing system, therefore he moved forward and prepared the ark to the saving of himself and family. The next prediction we will notice is the Lord's to Abraham, telling him that his seed shall remain in bondage four hundred years. (See Gen. xv. 13, 14.) Moses says, the children of Israel were in bondage four hundred years. (See Ex. xii. 40.) Indeed, Joseph's interpretation of Pharaoh's dream, and prediction of the seven years' famine; and Moses' predictions to the children of Israel in the wilderness, were all literally fulfilled. Isaiah's prophecy to Hesekiah that his days should be lengthened fifteen years, and also his prophecy concerning the destruction of Babylon were literally fulfilled. Also Jeremiah's prophecy that the Jews should be taken to Babylon and there remain in bondage seventy years, which was literally fulfilled. We might cite the reader to passages of this kind and their literal fulfilment, till he would be weary reading them; but we forbear knowing that the honest in heart are willing to accept of a few as a sample of the literal fulfilment of prophecy. It sufficeth to say that all true prophecies when the prophets said thus and thus saith the Lord, were literally fulfilled. For instance the predictions concerning the first coming of Christ, and the important events connected with the history of his life, were all fulfilled to the very letter: and the fact that the apostles, whenever they quoted a prophecy from the Old Testament, applied it as a literal relation of facts without making any comments upon it whatever, is sufficient proof that the predictions of the prophets generally, were designed as literal relations of facts not to be spiritualized. I always take it for granted when I hear any person spiritual-



izing the scriptures, that he is an unbeliever, and is trying to modify, or convert them unto something else to suit his notions or tenets. At the same time he professes to be a believer; but when we sum up the whole of his spiritualizing, we discover that he disbelieves what the prophets and apostles *said*, but believes what they *meant*. The infidels would be willing to believe the bible if they could have the privilege of manufacturing it over to suit themselves. And I conclude by saying that it is time that this evil practice of spiritualizing the scriptures, which is so closely connected with priestcraft, was done away, that the noble and the ignoble, the learned and the unlearned, may read the sacred book and understand it, and no longer trust to others to interpret for them. "Cursed is he that putteth his trust in man or maketh flesh his arm." PAUL.

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THE DIVINITY OF CHRIST.—THE OBJECT OF HIS MISSION.—THE KINGDOM OF GOD, OR CHURCH MILITANT, AND THE GOSPEL.

As we promised in our first number to set forth in some future one our views of the plan of salvation which God has devised for the saving of a lost or fallen world;—we will now enter into an investigation of this subject by searching the scriptures, and comparing the testimony of the different inspired writers with each other. We will commence with the divinity of Christ.

"Behold, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith once delivered to the saints."—Jude, 3. There are a diversity of opinions among those who profess Christianity on this subject, but it is useless to mention or to attempt to detail them. Therefore, we shall content ourselves with the faith, or doctrine, once taught to the saints, and say nothing of any consequence of the ideas that are held forth by the divines of the present age, but strictly confine ourselves to the scriptures, and ideas held forth by the apostles and prophets. We will here insert an extract from the "Book of Doctrine and Covenants," which conclusively sets forth our ideas of the great Supreme Governing Power, or in other words the Godhead; and which will lay a foundation for a scriptural investigation of the divinity of Christ.—"Of Faith," section v. and 2nd paragraph.

"There are two personages who constitute the great, matchless, governing and supreme power over all things—by whom all things were created and made, that are created and made, whether visible or invisible: whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space—They are the Father and the Son: The Father being a personage of spirit, glory and power; possessing all perfection and fulness: The Son, who was in the bosom of the Father, a personage of tabernacle, made, or fashion-

ed like unto man, or being in the form and likeness of man, or, rather, man was formed after his likeness, and in his image;—he is also the express image and likeness of the personage of the Father: possessing all the fulness of the Father, or, the same fulness with the Father; being begotten of him, and was ordained from before the foundation of the world to be a propitiation for the sins of all those who should believe on his name, and is called the Son because of the flesh—and descended in suffering below that which man can suffer, or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But notwithstanding all this, he kept the law of God, and remained without sin: Showing thereby that it is in the power of man to keep the law and remain also without sin. And also, that by him a righteous judgment might come upon all flesh, and that all who walk not in the law of God, may justly be condemned by the law, and have no excuse for their sins. And he being the only begotten of the Father, full of grace and truth, and having overcome, received a fulness of the glory of the Father—possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one, or in other words, these three constitute the great, matchless, governing and supreme power over all things: by whom all things were created and made; that were created and made: and these three constitute the Godhead, and are one: The Father and the Son possessing the same mind, the same wisdom, glory, power and fulness: Filling all in all—the Son being filled with the fulness of the Mind, glory and power, or, in other words, the Spirit, glory and power of the Father—possessing all knowledge and glory, and the same kingdom: sitting at the right hand of power, in the express image and likeness of the Father—a Mediator for man—being filled with the fulness of the Mind of the Father, or, in other words, the Spirit of the Father: which Spirit is shed forth upon all who believe on his name and keep his commandments: and all those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all: being filled with the fulness of his glory, and become one in him, even as the Father, Son and Holy Spirit are one.”

In the above the idea is held forth that Christ is the Son of God, possessing the same mind, wisdom, glory, power, and fulness with the Father, or in other words that he is God co-eternal, and co-equal with the Father. “Therefore also that holy thing which shall be born of thee shall be called the Son of God.”—Luke i. 35. “And Jesus when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased.”

—Math. iii. 16, 17. "And hath made us kings and priests unto God and his Father."—Rev. i. 6. The latter quotation not only conveys the idea that Christ is the Son of God, but that he is God. And it is evident that the reason why he was called the Son of God was because of the flesh: "That holy thing which shall be born of thee shall be called the Son of God." "Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same." "For verily he took not on him the nature of angels; but he took on him the seed of Abraham."—Heb. ii. 11-16. "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel," ("which being interpreted is God with us.")—Isa. vii. 14. Now this part of the subject is so plain, and the scriptures so definite that it is not necessary to dwell any longer upon it: for all who have perused the bible, know that Christ is often called the Son of God. But the Socinians, or Unitarians contend from Christ's saying that he was the Son of man, that he cannot be God, or co-equal with the Father. To this we say he was called the son of David; for he was the son, or literal descendant of David; but this sonship, or heirship was only after the flesh; but with regard to his spirit and eternal power he was not the son of David. The fact that he called himself the Son of man is no argument that he is not God. Indeed, this sonship was only after, or in consequence of the flesh. In reckoning from Mary his mother, he was the son or descendant of David, and from his miraculous conception by the Holy Ghost, the Son of the Father; but as for his Spirit or Eternal Power, which is one of the three that constitute the Godhead, he is co-equal, and co-eternal with God the Father, which is plain to be seen from the following quotations. "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men." "He was in the world, and the world was made by him, and the world knew him not." "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—John i. 1-14. "In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist; and he is the head of the body, the church: who is in the beginning, the first-born from the dead; that in all things he might have the pre-eminence: for it pleased the Father that in him should all fulness dwell: and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him I say whether they be things in earth, or things in heaven."—Col. i. 14-20. "Who, being



in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name."—Phil. ii. 6-9.

"God, who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being in the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."—Heb. i. 1-4.

"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Isa. ix. 6.

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." "Father I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."—John xvii. 5-20, 21, 22-24.

"Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you."—1 Peter, i. 18-20.

"And all who dwell upon the earth shall worship him, [the least] whose names are not written in the book of life of the lamb slain from the foundation of the world."—Rev. xiii. 8.

These latter quotations prove to a demonstration that Christ was co-eternal with the Father, or at any rate that he existed prior to the foundation of the world, and the Socinians, who deny the divinity of Christ and his miraculous conception, certainly cannot be considered believers in the foregoing portions of the sacred volume. And the following passages establish the doctrine of the Trinity, beyond successful contradiction.

"And God said, let us make man in our image, after our likeness."—Gen. i. 26.

And the Lord God said, "Behold, the man is become as one of us to know good and evil"—Gen. iii. 22.

The reader will here mark that the personal pronoun is used in the plural, which

establishes the fact that a plurality of persons constitute the Godhead, or Great Matchless Supreme Governing Power, who holds the destinies of all men; who can speak and eternity will be filled with his voice; who can speak, and chaos hear and a world roll into order. It is also evident that the Holy Ghost constitutes a part of the Godhead, as will be seen from the following. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Math. xxviii. 19. "For there are three that bear record in heaven, the Father, the Word, [Christ] and the Holy Ghost: and these three are one."—1 E. John. v. 7. "But when the Comforter is come, whom I will send unto you from the Father even the spirit of truth, which proceeds from the Father, he shall testify of me." [Christ]—John xv. 26. "And because you are sons, God has sent forth the Spirit of his Son into your hearts."—Gal. iv. 6. There is yet an abundance of scripture evidence to establish the divinity of Christ, and the doctrine of the Trinity, which we have not referred to; but we forbear quoting any more on this part of the subject lest the patience of the reader should be wearied.

The fact that when Christ was extended betwixt heaven and earth, being nailed to the cross, all nature was shrouded with darkness, and as it were dressed in mourning: the veil of the temple was rent, and the solid rocks were broken, and nature trembled in agony, as though all was going to wreck at once, does not a little favour the idea of his being God. Behold, when Christ the Son of God, by whom the world was made, was groaning with the agonies of death, heaven and earth were veiled in darkness, the sun refused his light while the blood of Jesus freely flowed to purchase our pardon. And why all this? Was it not because he had superior power to man? Let the reader judge for himself. He died,—he slept in the silent tomb. The door of the sepulchre was removed by the angel of God, and the iron hands of death were broken. He rose triumphant, and ascended to heaven. All heaven rejoiced, and the holy angels no doubt turned their joyful anthems, and shouted loud hosannahs to God and the Lamb. Saints on earth were overwhelmed with joy, and hailed him as their King, Redeemer, and Saviour. And all both saints and angels in heaven, and saints on earth rejoiced in one common theme—"Jesus though once dead he lives again." Thus having in a brief manner investigated the subject of the divinity of Christ, we will now search the scriptures and learn the object of his mission.

Now it is evident that the object of Christ's mission was twofold: first, to redeem a lost and fallen race of mankind from the consequences of the original sin, the penalty of which was death: "The day thou eatest thereof thou shalt surely die."—Gen. ii. 17. In consequence of the transgression of the commandment of God concerning the forbidden fruit the seeds of death were planted in human beings, and have remained hereditary ever since. It is not improbable but that the death above alluded to, was of a twofold nature; first, banishment

from the presence of God; for we infer from the account that Moses gives of Adam and Eve prior to the fall, that they were in the presence of God; but after their transgression they were banished from the garden. John in his Book of Revelations, speaks of a banishment which he terms the second death, which is yet to take place, and we know no reason why we may not justly term the banishment of Adam and Eve from the garden of Eden, and the presence of the Lord, a spiritual death: and this death has caused the condition of the human family to be degraded, wretched, and miserable, yet sin was the original cause of the banishment. Second, the temporal death, which is the spirit leaving the body, and dust returning to dust. Christ was offered as a sacrifice for the original sin, and his blood atoned for the same. And as for the temporal death, the atonement was as wide as the fall; that is, all both saint and sinner will be redeemed from this temporal death, or in other words have a literal resurrection of the body, which is plain from the following. "For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. xv. 22. "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation."—John v. 28, 29. This at once exempts infants, who know no law, from all ordinances, ceremonies, or obedience to any commandments of God. Christ said, "suffer little children to come unto me, for of such is the kingdom of heaven." "Sin is the transgression of the law." "Where there is no law sin is not imputed." Little children are not capable of committing sin. They are innocent before God; although the curse is entailed upon them, which came in consequence of the fall; but Christ has payed the demands of justice: therefore, mercy claims them as his own, because they are innocent, and pure before God, fit subjects for the kingdom of heaven. The spiritual death, or fall before mentioned, has rendered the human family depraved, subject to vice, folly, wickedness, and temptations, and when we yeild to any of these propensities, and transgress a known law of God, we commit sin, not the sin that Adam committed; but it is a sin that is committed in the persons of individuals; therefore, it may be justly termed actual, or individual sin.

Second, Christ not only died to redeem all men from the curse of the broken law, or commandment; (we mean the commandment which God gave to Adam concerning the tree of knowledge); but to procure a remission of our individual sins, on condition of obedience to the gospel. O! what condescension! what humility! Christ left the courts of glory, and took upon himself a tabernacle of flesh, and died upon the cross to satisfy the demands of justice, and free us from the penalty of the broken law; and with much humility set an example worthy of our imitation; and established his kingdom on earth, and caused his gospel to be proclaimed to those who were sitting in darkness, and without God in the world. Having thus mentioned the ob-



ject of Christ's mission to the earth,—we shall now proceed, and search for the kingdom of God.

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”—Math. vi. 33.

Now when we speak of the kingdom of God, or church militant, we mean to be understood as speaking of an organized government on earth, expressly for the salvation of the human family. And this kingdom with its laws and all that appertains to it, is the plan which God has devised to save Adam's fallen race from the consequences of their individual sins. Some have supposed this kingdom to be nothing more than the individual enjoyments of the people of God, or in other words the spirit shed abroad in their hearts, but when we let common sense, and natural reason take their course, and our better judgments are informed, honesty before God leads us to conclude the kingdom of God, as it was in primitive times, constituted an organized government, and that men are to enter into the kingdom (instead of its entering them,) in order to enjoy the blessings of God; as we shall proceed to prove.

Now the arguments that have as yet been produced to sustain the idea that the kingdom of God does not consist of an organized government, are very trifling. One passage often referred to, reads as follows: “For behold the kingdom of God is within you.”—Luke xvii. 21. The reader will observe from the reading of the pretext, that Christ was addressing himself to the Pharisees: therefore, the word *you* personated the persons addressed, and we cannot consistently say the kingdom of God, meaning the spirit, dwelt in the hearts of the Pharisees, because it would make a contradiction in terms. Christ pronounced a woe upon them for their abominations. One object of his mission was to establish his kingdom on earth; and his preaching in person was chiefly confined to the Jews, or House of Israel; and as he chose his disciples from them, he with propriety said, “the kingdom of God is within you;” that is, within the bounds of the nation, or among them; for Jesus and the apostles were among them. The following quotations establish the foregoing statement concerning the kingdom of God. “And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the kingdom of God.”—Luke, xiii. 27. “Verily, verily, I say unto you except a man be born of water, and of the spirit he cannot enter into the kingdom of God.”—John, iii. 5. “Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.”—Col. i. 13. “And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations: and then shall the end come.”—Math. xxiv. 14. These items of Scripture are so definite, or conclusive, that any comment is unnecessary: therefore, we shall proceed to examine the organization of the church in the first century.

Now no kingdom, (that truly can be called a kingdom,) either in

heaven, or on earth, can exist without being constituted of four things; first, a king; second, commissioned officers; third, laws; fourth, subjects. Christ is the king of this kingdom, the apostles were commissioned officers, the gospel of Christ the laws, and the members of the church the subjects. Paul describes the organization of the kingdom as follows. "Wherefore he saith when he ascended up on high, he led captivity captive, and gave gifts unto men." "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers."—Eph. iv. 8-11. If the reader should enquire what the above officers were for, and how long they were to continue,—the following verses will answer the question. "For the perfecting of the saints, for the work of the ministry, for the edifying the body [church] of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive." "And are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye are also builded together for an habitation of God through the spirit."—Eph. ii. 20-22. "And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers." &c. —1 Cor. xii. 28. The inspired writers have no where said that the above order of the church should be done away until all come to the unity of the faith. The Lord said to Moses, "see that thou make all things according to the pattern shown thee in the Mount:" in like manner there was a strict injunction upon the apostles, and former-day saints, that they should teach, and do all things according to the pattern which Jesus showed, or taught them. "Teach them to observe all things whatsoever I have commanded you." "According to the grace of God which is given unto me as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. iii. 10, 11. "And are built upon the foundation of apostles, and prophets, Jesus Christ himself being the chief corner stone." All Christendom acknowledge the New Testament to be the pattern for church government, or rule of faith. For instance I am well acquainted with the statutes of these United States, and well pleased with the form of government, and I say in my heart that I will go to a people in some foreign country, and hold forth these statutes, as being pure and recommend the form of government to be good, with the view of establishing a government different from the one by which the people are governed, to whom I intend to go; and then suppose that I should go and succeed to arouse their minds, and cause them to reject their former form of government, and at last to establish an ab-

solate monarchy, and at the same time extol the laws, and form of government of these United States, and pretend that I was patterning after their statutes. Would not every honest person be disgusted at such proceedings, and look upon them as being acts of injustice, deception, and frauds? Therefore, when a community who profess Christianity pretend to be governed by the same laws that the ancient saints were, and worship God according to the New Testament pattern, and at the same time deny and reject the above mentioned order of the kingdom of God, we are irresistably led to look upon them, as deceivers—wolves in sheep's clothing, having a form of godliness, but denying the true form, and power thereof.

Again the statutes, or laws of these United States call for, or require several different officers; first, a president; second, a vice-president, and many other lesser officers too numerous to mention: so in like manner the gospel of Christ, or the laws of the kingdom of God, call for, or require apostles, prophets, evangelists, elders, teachers, deacons, &c. And according to the testimony of the apostle, God will not acknowledge any other order, plan, or form of godliness. "But though we or an angel from heaven preach any gospel unto you than that we have preached let him be accursed."—Gal. i. 8. Furthermore, all orthodox Christians admit that Christ is infallible, consequently that his kingdom was a perfect one, and his gospel a pure law; the apostle admits this: "Whoso looketh into the perfect law of liberty, and continueth therein," &c.—James i. 25. If it is perfect and any thing be taken from it, it will render it imperfect, and if added to, it will be of no use. To illustrate this part of the subject, we will use another comparison. For instance a machine, say a watch, is perfect, that every wheel or part of mechanism is in proper order, so that the watch keeps perfect time;—but if you remove one piece of the mechanism, you will make it imperfect; add another wheel to it, and you will only burden the machinery: so it is with the kingdom of God, if you rob it of apostles and prophets, you make it imperfect, or in other words it will not be organized according to the pattern; and if you pervert, or change one principle of the gospel the curse of God will inevitably rest upon you. Indeed, the plan of salvation is perfect, and will not admit of any change for the better, consequently if changed at all, it will only be a perversion.

Paul compares the church with all its officers and gifts, such as apostles, prophets, &c., to a perfect building. After mentioning some of the different officers of the church as we have before quoted he says: "In whom all the building fitly framed together, groweth unto an holy temple in the Lord." As well might we remove from a building some of its most essential parts such as, sills, beams, doors, braces, &c., and then with propriety call it perfect; as to take from the church the above officers, and call it perfect without them. Indeed, the building was fitly framed together, and there was a regular set, or grade of official members, from Christ who was and is the



chief corner stone, down to the deacon. When every one stood in their place then the building was fitly framed, that there was nothing wanting; but when one of these authorities ceased to be in the church, then a link was broken. The apostle Paul in another place compares the church with all the before mentioned officers, and gifts to the perfect body of a man. "From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love."—Eph. iv. 16. In the xii chapter of 1 Cor. speaking of the gifts, and authorities of the church, he says: "God hath tempered the body together that there should be no schism in the body!" He further adds, as we have already quoted, that God placed at the head of the body, or church on earth: "first, apostles; secondarily, prophets," &c. Now God placed the above in the church, and tempered them together, that there should be no schism in the body: therefore, as soon as one of them was taken from the church, then there was schism. Again the church was compared to a perfect body; and it is manifest that the body has since suffered a tremendous amputation: for the organizations now extant among those who profess Christianity, are as different from the one we have been describing, as darkness from light. But says one, God never intended to continue apostles, and prophets in his church. If he did not, then the apostle Paul was mistaken when he said they were to continue till all came to the unity of the faith; not that Peter, James, John, and Paul, were to live till all came to the unity of the faith; but there was to be a succession. In a word, Christ set in his church apostles, prophets, &c., and no person had a right to disannul this order of the church but God, and he never has said that he will do it: therefore, those who reject these things are acting without knowledge, and violating some of the most sacred rules of the kingdom of God. Having thus described the organization of the kingdom of God, as it was in primitive times, we shall now examine the utility of this kingdom, and whose right it is to enter into it, and the legal authority to perform all ceremonies, and administer all ordinances.

Now we have before stated that the fall rendered the human family wretched, depraved, and exposed them to the snares and temptations of the adversary; and when we yield to his temptations we commit actual, or individual sin; and that this banishment of Adam and Eve from the presence of the Lord, may be with propriety termed a spiritual death: consequently it rendered the human family as aliens, foreigners, and strangers to God; and had it not been for the atonement which was made by Christ; and also for the gospel, mankind would for ever have been miserable, subject to the powers of satan. But Christ died to reconcile man to God, and as far as the fall is concerned, and has rendered the human family aliens from God, he has died to restore them: for this reason infants, who know no law of God, can-

not be considered foreigners, or aliens from God. They are brought nigh to God by the blood of Christ. Indeed, it is the sin that we are guilty of ourselves that makes us aliens, and strangers to God, and it is through an obedience to the gospel that we are adopted into the kingdom, or family of Christ, and have claim upon the promise, that his blood may prove efficacious to the saving of us from our iniquities; and thus be brought nigh to God.

*(To be continued on first page of next number.)*

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ANONYMOUS LETTER.

The following anonymous letter came to hand in time for this number, and in consequence of the kind spirit in which it seems to have been written, we publish it, together with the answers to the several questions and queries, that our readers may read both, and judge for themselves:—

*To the Publisher of the "GOSPEL REFLECTOR."*

SIR,

I have been favoured with the perusal of the first number of the "Reflector," and I now beg to be indulged in a few inquiries concerning the principles it contains, particularly your remarks upon the ancient order of the church, and the present condition of the religious world, whether Jews or Greeks, Protestants or Catholics; all of whom are represented as being in a state of apostacy from the purity of the Gospel and the apostolic order of the church. It must be apparent to all your readers that the course you have taken is somewhat peculiar, and altogether derogatory to the feelings and views of the professing portion of the community. I do not intrude myself upon your notice as an advocate of the tenets of any particular sect, but as an inquirer for truth. From my youth up, my motto has been—"Prove all things, and hold fast that which is good;" pass nothing of importance unnoticed, lest it should be for my good, and I should be the loser; and receive nothing that is presented without close examination, lest it should contain something that would gnaw like a worm the root of my felicity. If your cause is a good one I wish to know it. If the ground you occupy is tenable, then the

various religious societies are in error, and it is important that all should know it. But there are objections that arise in the mind, which it may be presumed are obstacles not easily surmounted.

First. You and your society seem to set yourselves up as the standard, and denounce all who do not believe as you do. This savours much of popery, and is contrary to the practice and received opinions of most all Protestant denominations: one society does not assume that bold independent superiority over another equally respectable, and perhaps more so. Such a course is considered unkind, illiberal, and unchristianlike; and does not the Apostle say, "except we have charity we are nothing."

Now permit me to ask, is the course you pursue the fruits of charity, which is love?

Second. You say in substance as follows: That the kingdom of God, which you call his organized church upon earth, anciently was, now is, and ever will be composed of apostles, prophets, &c., and that the members of that church, or children of the kingdom, will enjoy all those gifts of the spirit, and miraculous powers spoken of by the author of the epistle to the Corinthians, and that those who believe and wish to become citizens of the kingdom, and partakers of those gifts and blessings, must be adopted into the kingdom by repentance, baptism in water for remission of sins, and the imposition of hands for the reception of the Holy Ghost by those apostles, and other officers who are set in order in the church and duly authorized from on high to administer in the name of the Lord. Taking for granted that your own ideas of the kingdom are correct; and as the various denominations of Christians do not believe in the existence of apostles, prophets, &c. now-a-days, nor in the necessity of those spiritual gifts being continued, you infer that the kingdom of God has become disorganized and lost from among them. Now I ask, first, what is the kingdom? Did not Christ say, "the kingdom of God is within you." How then is it such an organization as you represent? Second, what constitutes an apostle, and were there any more in the Christian church than the twelve whom Jesus ordained? If not, how can there be a continuation of them? Third, was not Christ the great and *last* prophet that should arise? Are we authorized from scripture to believe that there should be any prophets *after* Christ, but false ones? Christ said, "the law, and the prophets were until John, since then the kingdom of heaven was preached, and all men press *into* it." Fourth, concerning signs following the believer. Is it not said, (Mark, xvi. 20) "and they went forth, and preached every where the Lord working with them, confirming the word with signs following?" Then was not that the sole design of those gifts and miraculous powers; and were they not restricted to the apostles, and to cease when their mission was accomplished? Paul says, (1 Cor. xiii. 8) "whether there be prophecies they shall fail, whether there be tongues they shall cease." So you see the time was limited, for the continuation of those



gifts of the spirit. Again you say the religious world, both priest and people are all living under a broken covenant: consequently are in the same condition as the Jews were at the advent of Christ in the flesh: to prove which, you refer to Isaiah, xxiv. 5; but does not the covenant there spoken of allude to the Mosaic dispensation? and does not the prophet describe the condition of the Jews at that time? He certainly speaks in the present tense.

You rehearse many passages of scripture to prove that the people of the last days, have heaped to themselves an abundance of false teachers, who have turned away their ears from the truth, and turned them to fables. These you seem to apply to the preachers of the various societies of our own time, and the fables to which they have turned the people are the creeds, confessions of faith, opinions of the fathers, &c.

You infer because they are divided into different sects, and differ on some subjects of minor importance, that they cannot be right. To be sure there are among them different modes of baptism, different modes of church government, a difference in their rites and ceremonies, and in some of their doctrines; and it is to be lamented that there are so many divisions; but since these are all considered non-essentials, and they all agree in touching the grand point, and acknowledge Jesus Christ to be the Son of God, may we not in safety bid them God's speed?

You adduce several passages from the writings of the apostles, to show that they foresaw and predicted the apostacy of the church, which appear very plausible. I believe that all Protestant denominations acknowledge that there was a very great apostacy from pure and undefiled religion—that great corruption prevailed in the church during the dark ages, and that popery held almost an unlimited sway over the Christian portion of the globe for many centuries; and the fact is abundantly confirmed by church history.

One more question and I have done for the present. Is it compatible with the mercy and kindness of our God to leave the world in darkness so long a time, and without the fullness of the Gospel?

I send you these reflections and queries of mine, and expect, if you are honest in your religion, and your ground tenable, that I shall see in the next number of the "Gospel Reflector" my questions together with your answers, in a definite manner. Should they be satisfactorily answered, perhaps, with your consent, I may propose some more.

A FRIEND OF TRUTH.

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DEAR SIR,—According to your request I have published your letter in full, and shall now proceed to examine, and answer your several questions and queries.

First, you remark: "It must be apparent to all your readers that the course you have taken, is somewhat peculiar, and altogether derogatory to the feelings, and views of the professing portion of the community." To this I say, the Jews had the same reason to complain of Christ, and the apostles: for the course they took was altogether derogatory to the feelings of that people; and the Jews manifested as much sincerity, and made as great pretensions to holiness, as the several Christian denominations of the present age; yet they were commanded to bow to the sceptre of Christ. Christ acknowledged but one system of religion to be correct.

Next, you say our society set themselves up to be the standard, and denounce all who do not believe as we do, which you say, savours much of popery, and then ask if this is the effects of charity. Charity says the apostle, "rejoiceth not in iniquity but rejoiceth in the truth." Now it is evident that there is but one true gospel; but there may be a thousand false ones. Indeed it must be obvious to you, that a man or set of men would act very inconsistent to hold up the doctrine of a society to be true, and at the same time acknowledge other doctrines, which differ widely from it, to be equally good, and true. This at once would give license to all the enthusiasms and false doctrines that could be invented, and make the gospel a strange order of things not dissimilar to the *Hydra*. You say such a course savours much of popery. If it does, then the course that the prophets, Christ and the apostles took savoured much of popery; for they never acknowledged but one system of religion on earth at a time to be true. We have charity for both Protestants, and Catholics; but we do not believe their doctrines to be altogether correct. We believe there is one true gospel, and only one. "There is one Lord, one faith, one baptism." "For by one Spirit are we all baptized into one body, (not several hundred) whether we be Jews or Gentiles." "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." You further remark that we believe that the kingdom of God, which we call his organized government on earth, was, is, and ever will be composed of apostles, prophets, &c.; and also that the members of the church will enjoy those spiritual gifts mentioned by the apostle, (See Cor. xii chap.) Now if you believe the scriptures, you certainly cannot have any objection to this; for according to the bible, God never had a people on earth that he acknowledged to be his own, except he blessed them with his spirit, which inspired men among them to prophecy: consequently he had prophets in his church. Christ said "Howbeit when he, the spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.—John xvi. 13. Paul exhorts saying, "Follow after charity, and desire spiritual gifts, but rather that ye may prophecy." "Wherefore, brethren, covet

to prophecy, and forbid not to speak with tongues." You make further remarks concerning the kingdom of God, which I have already explained in the piece headed the "kingdom of God."\* Next you ask, quoting Christ's saying, "the kingdom of God is within you," how the kingdom of God can be an organized government on earth. This also I have answered as you will see in my remarks on the kingdom of God.†

You further ask what constitutes an apostle, and if there were any more in the Christian church than the twelve, whom Jesus ordained. In answer to this I say, that an apostle is a special witness, a man that is called of God to preach the gospel, and administer the ordinances of the same to adopt souls into the kingdom; and also to watch over the flock of Christ. And concerning there being more than twelve apostles in the church, I say, Christ chose the twelve, and Judas denied the faith, and betrayed his master; and after the resurrection Mathias was chosen to fill the vacancy; after that Paul was called and ordained to the office of an apostle. Barnabas was also an apostle. (See Acts xiv. 14.) It is also evident that Andronicus and Junia were apostles. (See Romans xvi. 1.) And to answer your question, and remove your objection, if you have any, to there being more than twelve apostles in the Christian church, and to a continuation, or succession of the same, I will here quote the testimony of Paul. "And that he was seen of Cephas, then of the twelve," [apostles.] "After that he was seen of James, then of ALL the apostles."—1 Cor. xv. 5—7. Again, Paul said, "we have tried some who said they were apostles, and found they were not." If there were none but the twelve who were well known, why were there false pretenders to the apostleship, and what need would there have been of a trial to prove them to be such?

You ask if Christ was not the great and last prophet that should arise. I answer: Christ was the great prophet; but not the last prophet. You further ask if we are authorized from the scriptures to believe that there should be any prophets after Christ; but false ones. I answer in the affirmative. Joel, and Peter said, "And it shall come to pass in the last days, (saith God,) I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my hand-maidens, I will pour out in those days of my spirit and they shall prophecy."—Acts ii. 17—18. Perhaps you will say this was all fulfilled on the day of Pentecost; or in the apostolic age of the world; but if you read the 39th verse of this chapter, you will discover that Peter promised this spirit, or Holy Ghost to their children, and ALL that were afar off, on conditions of repentance and baptism for the remission of sins: and mark, prophecyings, and visions, were some of the effects that this Holy

\* See page 39.

† See page 38.



Spirit was to produce. Paul, as I have before mentioned, exhorted the Corinthian brethren to contend for the spirit of prophecy. John in his Book of Revelations, speaking of future events says: "For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."—Rev. xvi. 6. You quote the saying, "the law and the prophets were until John." Very good, the Mosaic law was until John, and there were also many prophets before John; but John and Christ were not the last prophets that were to come: remember the prophet Agabus, and also the prophets at Antioch. According to your idea there have been none since Christ, that have received the testimony of Jesus, or the spirit of God: for John says, in his Book of Revelations, that the testimony of Jesus, is the spirit of prophecy (See Rev. xix. 10.) You ask if the signs that Christ said should follow the believer, and the promise which he made to this effect, was not fulfilled, or verified, when the apostles went forth every where preaching, the Lord confirming the word with signs following: also if this was not the sole design of them. We will examine Christ's words, which will answer your question. First, said Christ, "*go* (Christ was the first person speaking) *ye* [apostles] (second person being spoken to,) *into all the world and preach the gospel to every creature, and he that believeth, and is baptized, shall be saved, and he that believeth not shall be damned. And these signs shall follow THEM that believe,*" &c., (the believer here is in the third person being spoken of.) Thus you see, that Christ promised those signs to the believer in all the world: and if you from these words limit these signs to the first ages of Christianity, then, with equal propriety, faith, salvation, and damnation may be limited to those ages. Paul thanks God that the Corinthians come behind in no spiritual gift: and it is nowhere said that they were to be done away, untill all came to the unity of the faith.

Next you quote the xiii. 8 of 1 Cor. to prove that the time was limited for the continuation of those gifts of the spirit.

Now let us examine that passage: "But whether there be prophecies, they shall fail, whether there be tongues, they shall cease; whether there be KNOWLEDGE IT SHALL VANISH AWAY. For we prophecy in part, and we know in part, but when that which is perfect is come, that which is in part shall be done away." Now first, Paul says, they prophesied in part, and knew in part; but when that which is perfect should come, then this partial work should be done away. According to your idea knowledge is done away; because the apostle did not limit the gifts of prophecy any more than he did knowledge. Certainly, you are somewhat destitute of charity, for when you hold forth such an idea as this, you hold forth the same in amount, that the world are all ignoramuses. Indeed, the apostle has not held forth the idea that the gifts of prophecy, and knowledge, were to be done away; but only the partial things were to be superceded with their fulness; and that is, when that which is perfect is come. "For now